764 At the village of Tik-ke-Tik in Yaelima territory, we witnessed a similar scene following the death of a young man.

At nightfall his body was wrapped in mats or rattan splints, solidly plaited, tied up, and completely sealed. At dawn the [462] mortuary bundle, attached to a strong branch, was lifted by two men. Instead of taking the village lane, they carried the corpse behind the hut and then through the bush. A few men walking Indian file made up the procession, at the end of which was the

[142 291 ●301 516]

Fig. 12. Mother and Child, Bankutshu Tribe.

mother of the deceased in mourning costume. The path they followed was quite irregular. Largely avoiding the trodden paths, the bearers often retraced their steps and took almost two hours to reach the cemetery, four kilometers from the village.

764 On the way back, the natives explained to me that the numer-
764 ous turns and the walk through untrodden bush were meant to lead astray the evil spirit who had entered the village and killed the

1: Maes--13 E-5 (1913-1914) 1924 FO32 Mongo FO32
Sakata FO43
Yaelina

S
766 that it was a small chicken coop, but when I drew near I
845 saw that it was filled with trinkets. Puzzled, I questioned
761 a woman who had been loitering about for a while.

"Is this not my child's house?" she said.

"Where, then, is your child?"

"Is he not there?" and she pointed out a small basket hanging a few paces from the hut.

I came closer, incredulous, and to my great surprise found the mummified body of a child about two years old in the basket. The corpse was completely desiccated. The mother had fed a low fire under the basket for months and months in order to smoke, dry, and preserve her child.

I wanted to have the basket removed and to buy the little hut with the set of small things adorning it. The woman protested strongly. The natives ran up from all sides, and the old chief gave me an explanation for this unexpected gathering. [28]

"If you remove the child, what will happen to his brother? Won't his breath leave him? Can he live here if his spirit is gone? No,

Fig. 18. Batitu Woman, the Special Favorite of Inunu, Young Batitu Chief.

M
291
301

Mundele, no! Look, Mundele, look at this child," he said, pointing to a little boy three or four years old, "he and the other one (pointing to the mummy's basket) were born of the same mother on the same day. The life spirit was shared between the two! One of them died! The spirit remained among us in the brother and will remain here as long as the body of the

The native most often uses his spear for hunting big game, 224
or he contents himself with setting traps.

The peoples west of the Ipanga have given up elephant hunting. During our sojourn in the region of the Bobaie, Basakata, and Balesa, the natives came to complain several times about the invasion of their manioc fields by elephants and the damage done by these inopportune visitors each time they came. They never thought of attacking the animals. To chase them away, they

[291
411
301]

Fig. 44. Great Yaelima Hunter Showing his Harpoon Arrow.

built fires and made an infernal din, while keeping their distance.

In the region of the Ipanga-Batitu and among the Bokala-Yaelima, elephant hunting is rather frequent. The most daring hunters attack them with spears. This hunting is done on an individual basis. The hunter covers or smears himself with elephant dung. As he draws near, he takes a thousand precautions not to attract the attention of the animal, who is always on the alert. Once within range, he plants his spear into the under belly of the animal and gets away as fast as he can. The wounded beast

1: Maes--60 E-5 (1913-1914) 1924 FO32 Mongo FO32

Yaelima

224 778 plant and one of the stakes. The customs and ceremonies observed before leaving for the communal hunt are identical to those we have just described.

224 As to the relations between the fetisher, the hunting fetish, and the individual hunter, we will ignore them, having been unable to obtain any information on this subject in these regions.

Throughout the region we visited, large-scale hunting is done communally. As a rule, all the men participate, including young men from the age of 15. [Ed., the text is not translated from the last paragraph, page 81, to the second paragraph, page 83.]

[83] The catch of the communal hunt is shared among all the families in the village, with the chief and the dignitaries having special rights.

224 622 Individual hunting does not entail any distribution, except when a buffalo, leopard, or elephant is involved. [293] The tail of the buffalo goes to the native chief who uses it as a fly-chaser and a badge of rank. [281] The skin of the leopard is reserved for the chief, who makes it into a skirt which he displays ostentatiously at important festivities and public dances. The trunk and tusks of the elephant go to the chief while the bristles go in [778]

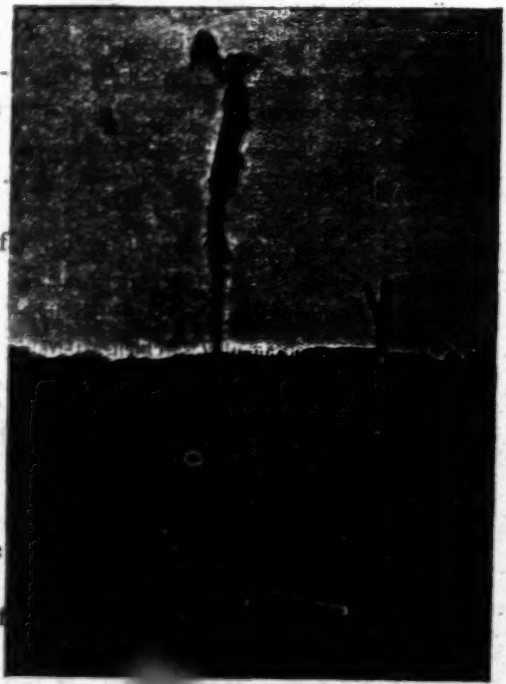

Fig. 51. Y[illegible]ma Fetish, Nkisi of the Hunt.

[301] part to the hunters and [84] in part to the local dignitaries, who use them to make necklaces.

302 fashioning most of the statuettes, figurines and bowls that we
532 possess from this region, which are so remarkably decorated. Moreover, we find these same forms among the Babuba and Bashilele, up to the region of the Bankutshu of Bena Dibele-Kole. These various tribes have also reproduced in their sculpture the designs of the shaved parts of the head, which are so uniform and so characteristic. In this respect these various tribes are related, and their ethnic affinity seems very clear. Despite their present remoteness from each other and the absence of all tribal intercourse, their ethnic kinship is clearly shown in the mementos they

[142
304]

Fig. 100. Hairdos and Tattoos of Lake Leopold II.

have preserved of the ancestral culture.

302 These various observations permit us to divide the peoples
161 into three very distinct groups.

1) The Bateke-Banfumu group, with its chignon hairdo over the nape of the neck and the rest of the head shaved or with the hair cut short.

2) The group including the Ipanga and the eastern peoples, with their hairdo of two braids passing behind the ears and under the chin and the upright roll on top of the head. [179]

3) The group including the tribes of Lake Leopold II and the lower Lukenie up to the Ipanga region, where having the hair arranged in tiny braids predominates.

The love of finery is more or less developed among all the
●301 peoples of the Kasai-Lake Leopold II-Lukenie region. Ornaments

1: Maes--136 E-5 (1913-1914) 1924 FO32 Mongo FO32
Teke F133
Yaelima M

are worn in the hair, around the neck, on the wrists and ankles, and at the waist. 301

From Stanley Pool to Mushie, the women slip a crown of cowries into the hair, sometimes wear bracelets of brass or glass beads on the wrist and forearm, and hang brass necklaces or imported beads strung on fibers around the neck. Very often the necklace goes from the shoulders under the arm. Throughout this region, imported ornaments predominate. Only the chiefs have retained a few special ornaments from the old days, notably the necklace and bracelet of worked brass and the necklace adorned with the teeth of leopards or lions. These latter objects are associated with a privilege, a prerogative, a right of use.

M 301 554

M [301. 516 854]

Fig. 101. Group of Batitu Women. Hairdos and Ornaments.

They are, in a way, badges of rank. In the full regalia worn by [180] Natali, a typical native petty chief, each detail seemed to have a special meaning. He had donned his finest costume in our honor and to impress us: an old tunic from the Belgian Regiment of the Guides, and a government medal around his neck on a chain, the badge of a native chief recognized by the government. He had attached a small whistle to the same chain, along with the five or six medals for his wives' taxes. Over this chain he wore the necklace of the native chiefs, made of brass and

T 301 554 302

T
301
554
302

decorated with worked designs. His black skin glistened with grease and oil. His face had a wide red line of oil and ngula powder from the tip of his nose to the top of his forehead. A large circle, white above and yellow below, was painted around his right eye. His eyelashes were very long and powdered white, while his eyebrows had been carefully plucked. His head was covered with thick hair, short and woolly. It was gathered at the back into a large chignon roll, to which was fitted a secondary coiffure in small braids, dyed with ngula and shining with grease. A long blue bead dangled below this original headdress, and a long cock feather topped off the whole thing. The

T
[304]

temples and cheeks were marked with a set of light parallel lines, a tattoo which seems to be drawn with an iron comb and which is [181] characteristic of all the Banfumungu. In his left hand Natali held the big

T
[481
293]

walking staff, adorned at the top with a small iron bell, and he

M
[301
854]

Fig. 102. A Batitu Mother and her Children, Adorned with Cowry Beads and Brass Rings.

carried a fly-chaser made from the tail of a buffalo under his right arm, the badge of a chief. This was Natali: a native chief whose ornaments indicated his authority, recognized by the state whose medal he possessed, a polygamist who had paid the tax on his wives as attested by the little receipt plates which hung from his neck, a sorcerer and fetisher who knew the art of making nkisi and the magic powders that striped his face.

T
[651]

301 Among the peoples of Lake Leopold II, hair ornaments are rare. Hairpins seem to be unknown; combs are made of raffia splints. A woman prefers ornaments of metal, iron, brass, or copper, while the chiefs and great dignitaries like to wear belts, necklaces, bracelets, and trimmed with cowries. The necklace of solid brass is very popular. The heavier it is, the more it is liked. We saw women wearing necklaces weighing as much as 25 pounds. These necklaces are riveted around the necks of the favorite wives of great chiefs or wealthy

[292 293 622]

Fig. 104. Native Chief of Lake Leopold II and his Counselor, Highest Dignitary of the Tribe, both in Dress Costume.

[59] dignitaries. In case of divorce or separation, the owner of the necklaces removes them without regard for the suffering or cries of the victim. The women seem to be in no way inconvenienced by these cumbersome ornaments. On rare instances they wrap cloth around them to keep them from rubbing against the collarbone. [183]

1: Maes--140 E-5 (1913-1914) 1924 FO32 Monge FO32
Sakata FO43.

M
301

Bracelets and anklets are relatively rare as ornaments among the Mongongere and other riparian tribes of the lake. We found them from time to time among the Bobaie and Balesa.

The elegantly dressed women of the Ipanga-Batitu and Bokala wear heavy brass rings over the ankles, brass rings on the fingers and toes, and leather belts adorned with brass beads, while the necklaces of solid brass gradually disappear as one goes eastward. Among the Yaelima and Bokala they are practically nonexistent, but the men and women like bracelets of brass wire. They wear them like a sheath from the wrist to the elbow. Except for rare exceptions, these people do not wear rings around the ankles. Some dignitaries deck themselves out with imported bead necklaces. The belt decorated with brass

S
[301
854]

Fig. 105. Two Wadia Women and a Child, Wearing Solid Brass Necklaces.

beads is rather commonly used. In the Bena-Dibele-Kole region, ornaments of copper and brass seem to be disappearing little by little as imported beads come in. Necklaces of glass beads, incidentally have been introduced throughout the region. [184] we visited. They are particularly in vogue among the Ipanga and Batitu women. The men prefer necklaces made of hair from elephants' tails, or a simple brass ring.

M
[111]

Bracelets and rings of brass are worn by men from Stanley Pool to Kole. The Bokala and Yaelima dignitaries wear rings

M 301 on all the fingers of the hand. Those who can afford it even put them on their toes. Around the neck they wear fiber necklaces, M [178] from which they hang nkisi bags and horns. These amulet necklaces are associated with a religious idea, with magic power, rather than with ornamentation.

M 301 87 Children are usually overloaded with gaudy ornaments: white feathers stuck in the hair, necklaces and belts of glass beads, and small bells attached to the belt. In our opinion, however, these objects are not primarily intended to adorn the child, but to protect

T [292 301 302]

Fig. 106. Natali, Bantumu Chief of Kapanda.

it. There is no doubt that the mother sticks the feathers in her child's hair and attaches small bells to his belt in order to find him more easily if he gets lost in the fields or in the bush. As soon as the child is old enough to find his own way and return to the village alone, bells and feathers are given up permanently. [185]

M 301 171 According to their ornaments, the peoples of the Stanley Pool-Kole region are divided into five groups.

The first one includes the Bateke-Banfumu-Baboma, among whom ornaments are relatively rare for the women as well as for the men. 381 171

The second one encompasses all the peoples in the region of Lake Leopold II and the lower Lukenie and is characterized by the solid brass necklace worn by the women and the ornaments trimmed with cowries and the brass plaques worn by the dignitaries and chiefs.

The third one includes the Ipanga and the Batitu, with the

142 516 155

Fig. 107. A Group of Batitu Children.

belt ornamented with brass beads, rings on the fingers and toes, and solid brass rings worn above the ankles, all of which are peculiar to the women.

The fourth group is characterized by the sheath of brass rings covering the arm from wrist to elbow and worn as much by the men as by the women of the Bokala-Yaelima.

The fifth group includes the Bena Dibele-Kole region, where imported ornaments have replaced the primitive ones. [186]

In addition to all these adornments used regularly in common, everyday life, the native also has ornaments reserved for show and ceremony. 301

M
● 301 We have already given a description of the dress costume of Natali, chief of the Banfumu of Kapanda.

S
643 For important ceremonies Chief Etoti, an old and unsociable Wadia, wore a hairdo of small braids adorned with three
384 brass disks. He also wore a necklace made of hair from an ele-
293 phant's tail, from which hung a triangular apron embellished with
302 eight brass disks, signs of his great power and of his title as the oldest and greatest Mfumu na Tse in the whole Lake Leopold II region. His face was smeared with ngula, his eyes encircled

Fig. 108. Etoti, Unsociable Old Chief of the Wadia, in Full Regalia.

with mpemba, and there was a long white line on each arm. In one hand he held the royal fly-chaser, and in the other, two chief's staffs.

M
643 Kakua, the deposed Betitu chief, at all times wore his hairdo of small braids adorned with a large brass disk. His belt
293 was decorated with a leopard skin and two iron bells, prerogatives
302

1: Maes--144 E-5 (1913-1914) 1924 FO32 Mongo FO32
Yaelima

reserved to the Mfumu. The large royal knife, encased in a sheath, hung from a brass chain worn diagonally over the shoulder, and Kakua [187] never parted with his great bow and his quiver of arrows with large iron heads.

Fig. 109. Dancing Costume of the Yaelima-Bokala of the Wumbuli Region. Tattooing on the Back.

During dances and ceremonies the women attach the most unusual objects around their waists, often large leafy branches. Among the Ipanga and Bezira, as well as in the region of Wumbuli and Dekese, betrothal and wedding dances are executed in special attire, heavily bedecked with beads and cowries.

These ornaments are not at all consistent. They vary according to taste and the whims and means of the natives, but certain parts of the dress costume worn by the betrothed couple at the dances celebrating the engagement seem to have a special meaning, to which we shall return later.

304 B2 [III 391] personal vanity, and to excite the male. At the present time only the latter reason accounts for the practice in the region where our influence has been effective. The introduction of European fabrics, the expansion of the economy and the progress of civilization have led the women to clothe themselves and to hide and screen a large part of the body from indiscreet glances. [189] The small primitive loincloth has given way to a toga of variable length, which hides from the public eye that part [Fig. 112 appears here] of the body which is covered with tattoos. In

[291 •301 304 142]

Fig. 115. Elegant Lady of the Bokala-Tootima Region. Tattoo, Bracelets, and Necklaces.

such cases, the woman can no longer display her tattoos for the sake of vanity. [Figs. 113 and 114 appear here] If, despite this, some of them continue to have themselves tattooed just like the old matrons, it is because they hope to attract a man, to please him, and to be able to participate sooner in the pleasures of intimate life. When questioned on this subject, the natives are very definite. The men maintain that the raised tattoos [190] on

304 B3

1. Clothing. Nudity.

291 855 Until he has reached the age of discretion and even a little later, the Nkundó child wears nothing more around his loins than a belt of beads or a plain string usually adorned with some amulet. Nobody is shocked by this rudimentary attire. Parents take great interest in the adornment of their children; from a very early age [501] they are seen wearing belts of trading beads, bracelets, rings around the ankles made of iron, copper, or brass, and in addition, at the present time, glass beads above the knees.

291 As the child grows older the clothing increases. From the outset there are differences on the basis of sex.

The boy acquires a thin strip of cloth which is attached to his string or belt simply by folding back the two ends. The cloth falls between his legs without being tight, allowing for great freedom of movement and the circulation of air; this is an excellent precaution against perspiration due to extreme heat, but it is not very effective protection against indiscreet looks, at least in certain positions. The fabric made of raffia may be decorated to a greater or a lesser extent. In former times there existed different kinds, which we need not describe here. The length of the hanging borders is dictated by vanity. The string was often replaced by a raffia belt or -- among prominent men -- by a leather thong.

The woman's garment consists of a broad raffia belt whose two ends are gradually narrowed, ending in cords which are tied on the [53] stomach. In the center of this belt (nkfuf (1) a ball of raffia

1. Or bokangf, bokangf wí nkfuf. Among the Bonkwanja it is called likéngf.

fibers is attached (bonkoku). A piece of cloth (efufa or lofufa) whose width may vary from 3 centimeters to 20 centimeters or more, depending on the age and the wearer's intensity of the feeling of modesty, is attached to the cords and falls more or less low on the body. For a [592] feast or display the efufa is replaced with a more valuable and longer [64] piece of cloth (inc[illegible] or, among the Elingf of Losanganya, ifika).

204 and "modern" fashions, as well as some ancient ones, take this into
332 account. In the next paragraph, moreover, we will note ananalogous phenomenon.

Both of the explanations given can be defended, since each has its value. But it seems to me preferable not to oppose them but rather to bring them together, as they probably are in the thinking of the native.

It should also be noted that a man never performs the operation of making a sexual tattoo on a woman, although a woman may indeed operate on a man. And finally it should be mentioned that the [831] specific terms designating these tattoos are considered as obscenities.

The practice of tattooing is decreasing at the present time. [178] Many boys are already without tattoos. But very few girls lack them; among them the fad has not disappeared. Some even have themselves tattooed without the knowledge of their parents and in spite of their opposition. Among the Blacks, as everywhere in the world, fashion is deeply rooted because it is natural. But the designs of the tattoos are now becoming smaller. It seems to me that this change is due, not to a reaction against tattooing as such, but rather to a modification of the style. For tattooing is a real fashion, and like all fashions it is subject to change and development. Nowadays there is a tendency to imitate the designs of other peoples of the Congo. Elsewhere, as among the Inɔ́lɔ́, for example, an internal evolution may be observed, although it is occurring under foreign influence. The evolution is taking place chiefly in the face motifs, while those of the body are beginning to be omitted. But the sexual tattoos do not seem to be disappearing. [69]

4. Bead Belt

291 From an early age the Nkundó child is adorned with a belt of
● 301 trading beads. Before the coming of the Europeans this decoration
332 made its appearance only towards puberty and was restricted to girls. Nowadays, many men also adorn themselves in this manner. And since it is now easier to obtain the beads, women are no longer with a single string but wear several in assorted colors. They add smaller ones below the knee.

291
• 30/
132 According to what I have been told, this type of ornament may also have a sexual significance. Normally -- and this statement is applicable only to the present time -- the beads are entirely covered by clothing and are visible only on a few occasions. If a large number of strings (as many as six, eight, or ten) or very many beads are worn, attention may be attracted to them because there will be a bulge in the clothing worn over them. Their sound will reveal their presence during a race or a dance. And according to my informants, that is enough to awaken passion. Making an allusion to the beads and especially touching them deliberately is considered as an invitation. For her part, a woman sometimes rubs them together in her fingers so that they will make their characteristic noise and thus attract a man's attention and arouse his interest.

The preceding does not mean that simply the wearing of the beads is necessarily intended for a bad purpose. Not only must such an intention be excluded in the case of serious persons, especially if they are elderly and content themselves with wearing a single string, seldom a second one to support the first. But there is also the possi-
[152] bility that a young Black beauty may adorn herself with ten or more strands out of sheer vanity, so that the whole world may see that she has so many. [70]

Furthermore, it has been shown that attention to appearance is not necessarily directed to another person. Though that may be generally true, many people like to dress for the pleasure of being well dressed, and girls who never dream of an adventure may still enjoy wearing pretty undergarments. This desire for adornment for its own sake can, no doubt, explain the belts, as well as other embellishments on more than one Nkundó woman.

We should add that those who adhere to the theory that the tattoos have an immediate sexual influence could apply such a theory here as well.

302 6. Depilation
191

All Nkundó of both sexes practice depilation of the genital organs and even the armpits. The natives believe that the hair growing

2. The nature of walo valuables

583 [301] [326] [335] The walo primarily consists of copper and brass rings. Wrought metal objects (bifeko), such as spears, knives, or axes are also added. Nowadays a part may be made up of simple brass or iron (steel) bars. Goats may be given in addition; a she-goat is worth 5 to 6 rings (nowadays 10), and a he-goat, 3 to 4 bekonga (nowadays 6 to 7). One or more elɔ́ɔ́f bells are greatly prized as gifts.

583A. 935 Payment in iron or copper chains (bengɛ́-nyɔlɔ), in various kinds of bead necklaces, and in leopard's teeth has almost entirely disappeared. Formerly, certain kinds of beads had great value; the big, round bluish-white ones (lɔnyɔ́ngɔ, pl. mɔyɔ́ngɔ) were worth 1 longa each, the big, oblong blackish ones, cylindrical or rectangular in shape, 2 to 3 centimeters in diameter and 5 to 10 centimeters long (called nkíngɛ́) were worth one slave or, nowadays, 20 to 25 bekonga each.

583A. Copper (longa) and brass (lɔ́ngɔ) are the most important of all. Thus paying the bride price is often referred to as ɛ́nga la lɔ́ngɔ la longa.

[14] The statement by R.P. Kapsein (in Congo, 1922, Vol. 1, pp. 432-543) that original valuables were the benkata, the bingetele, and the mitako is based on an error. [132] The first two types of valuables, also called lɔ́ndɔ́ngɔ by some tribes, were used exclusively by the Nɔ́mbɛ of Lake Tumba and the adjacent Ekonda (Bosango, Balíngɛ́, Lonyanyanga, etc.). The mitako, known in Lonkundo as mɔ́ngɔ́, [336] singular lɔ́ngɔ́lɔ, are not native; this monetary unit was introduced by the Independent State.

[177] The practice of making the payment at least partially in money or in objects of European origin (such as fabrics, blankets, sewing machines, trunks, household utensils, etc.) is gradually being introduced. Before the crisis it was already very popular among "white people."

3. The source of the valuables

A young man obtains the valuables for the bride price in various ways. The most usual way and the one which also conforms best to the Nkundó's familial and social regulations is the use of valuables

583* 587 If the woman has not yet publicly given her consent because -- as may happen in the case of remarriage after a divorce -- ikulé, ndonga, and walo are all being paid at the same time, the now performs that ceremony. We need not describe it again; it is performed as indicated in Article III, 2. But in this instance the woman hands her father one or two rings, or a ring and a knife.

583* 585 Subsequently, the ndonga conveys the valuables to the woman's parents. He asks the husband: yélé bɔtɔmba la walo, "bring the walo valuables." The latter replies: "Here they are; hand them over to my father-in-law." The witness takes a few rings and places them in front of the latter, or rather he touches them and makes a gesture of pushing them toward the woman's parents, and they pull them toward themselves.

As soon as the walo is paid, the bɔmpfɛka becomes wálí or "wife." As has already been said, this word has no connection with walo, or with the root bal, "to marry"; etymologically it is related to analogous terms denoting "wife" and "woman" in other Bantu languages.

Article V. Valuables for the Mother

583* 931 Directly after he has conveyed the walo valuables to the woman's father, the ndonga asks the husband to pay the valuables for her mother: wélé ntaa la nkando [143] yɛ nyangɛ'ɛ̃nɛ, "bring the goat and the nkando for the child's mother." The following gifts are given:

1) At least one nanny goat and sometimes two or more according to the situation; never a billy-goat.

● [901] 2) Two nkando, which are copper spirals worn on the legs. Formerly, two more for the arms were also required, and old women are still sometimes seen wearing them, but they have become much rarer than the spirals worn on the legs. Instead of nkando, the Elíngɛ́, the Wɔ̃ngɛnd, the Bɛkɔ́ɔlɛ, and the Ionda use the term mongɛ́. (1)

1. In Lokonda the term is ɔ́pɛ́ɛ́.

3) In the past the mother was also entitled to a bongembwɛ or bongembwɛ (depending on the dialect) (2) a heavy copper necklace.

2. The Lokonda term is lonkaɛ.

It was worth 5 bakonga. Nowadays this type of adornment has disappeared almost entirely. It is no longer demanded, for the mother prefers more interesting objects (see the following article).

Furthermore, at the present time substitutions for the goat and the nkando are being asked for in the form of shoes, suits, fabrics, etc.

The mother justifies her demands by recalling the suffering she has endured in bringng her daughter into the world and bringing her up. The valuables she receives belong exclusively to her and her family; they never pass into her husband's clan. She wears the nkando herself, or, if she already has some, she gives them to her sister or her brother, who may have need of them for his wife's bride price. The goats she similarly keeps or gives to her family, depending on her own preference. Upon her death these valuables are inherited by her relatives, never by her husband or even her own children.

Obviously, the mother's clan has exclusive rights over this payment.

The situation does not change if the mother divorces the girl's father and is married to another man. The "mother's" valuables [144] will belong to her. Even if the separation occurs before her daughter's marriage, she retains her rights to nyang'ɛ'yɔna.

If she dies before her daughter's marriage, the valuables to which she would have been entitled are given to the representative of her clan (her father, brother, sister, uncle, etc.)

In case of divorce the husband must be reimbursed for these valuables as for all the rest; but the restitution must be made by the mother's clan, who has received them.

If the husband does not have the valuables for the mother on hand, he gives her a pledge for the payment (wɛkɔ; verb, ɛkya), consisting of one or two knives or bakonga. He could never settle

595* 554 On the day set aside for establishing the position of the bolɛmbɛ, there is a great feast. All the clans and neighboring villages that have been invited gather at the home of the polygamist in question. He presents the woman to them and addresses the gathering: "Here is the woman whom I want to make my bolɛmbɛ, as I have already announced to you. Today I am making public the decision I already made a long time ago. Be it known to all that no man may touch her, or he will be severely punished." Then two women (in rare instances, two men) hold the woman, and the husband unfastens her belt and rips off all her clothing. Then the assistants tie a rope or a belt of mpangɛ (striped antelope) skin around her, and to it they attach various furs. From that day [292] until her death she may no longer wear the clothing (bitɔɔ) of other women; she must always [350] be dressed in furs. Hence her name, bolɛmbɛ wa bikɔtɔ, "bolɛmbɛ with furs." Then her husband gives her pots of palm oil with which she will have to cover herself. Two men approach her; they are chosen among the handsomest in the village (1) (married or single) and are

[609] 1. They are then (sic) relatives of the husband. Nkundɔ law dictates that no stranger shall perform a function of the slightest importance -- not even that of silencing a gathering. According to their saying, bofaya ɛfɔtɛlɛ lokɛnga, "a stranger does not cut up a guinea hen."

[301] richly adorned with furs, belts of mpangɛ, beads, raffia fabrics with jagged edges, copper rings on their ankles, etc. Stepping in rhythm, they lead her to the house intended for her which is [551] [529] surrounded by a fence of bofako posts (Ricinodendron africanum) held together with palms. This hut with its fence is called ilɛka.

There the bolɛmbɛ will reside for months and years (up to three or more, they say). She is secluded there, so to speak, [529] and may not go out. If she needs to go to the banana groves for her personal needs, she covers and surrounds herself with a mat so that no one will see her.

845 parents to the dance, they must go. When the mother passes a
[178] crossroads or the dwelling place of a spirit or an efeno (a place where the Nkundó gather for magical practices, oracles, etc.), she also sings and dances in honor of the spirit, so that he will favor her
845 children. Various songs are popular, such as: Elím'é'Ámbá
533 tongólela yelí yeye, "Spirit of Ámbá, do not weep; (1) Bokétu la

1. Tongólela is an archaic form still in use among the Ekonda, etc

Mbóy'é'Ambá tofúkáké tonyongáké, toléké bilingoi yelí yeye, "Ámbá's Bokétu and Mbóyó, do not bruise yourself, do not stir, do not eat bilingoi mushrooms"; Bokétu 'a Mbóyó njóátela ngóy' emengo yelí yeye, "Bokétu and Mbóyó, I surround my mother with abundance"; Bokétu'a Mbóyó lá'okono lá'okendo yelí yeye, "I shall fall ill, and yet I will walk (be well)"; Bokétu'a Mbóyó, lióta bokekesano yelí yeye, "difficult childbirth," etc.

Foods forbidden to twins are the mushrooms called bilingoi
845 (or bilingondo or bankánkíndá), the mpambí antelope, and the ólí
262 yam, which is also forbidden to parents whose child is not yet weaned. (2)

2. This prohibition extends to all food cooked in pots in which such forbidden foods have been prepared. The extension is characteristic of all alimentary prohibitions.

845 When traveling, the parents of twins gird themselves with the
484 creeping plant called boyayenga, or wear it like a strap over the shoulder. The mother also attaches a bell to it. Their hair is often
[201] adorned with two feathers from the tail of a gray parrot (nkoso) and two feathers from a white hen. [504]

845 The greeting to parents of twins and their reply must always
516 be double: w'ónó w'ónó, the reply em'ónó em'ónó; oóyá, oóyá, the reply bíka bíka. Note that the last greeting is not replied to differently

326 The objects of iron made by the Mongo smith are as follows.
411

Bibui: all that is of iron

1. Likula: arrow.
2. Bosuki: arrow for hunting pigs; also used to cut copal and spear fish.
3. Bongelo: lance.
4. Ifombolo: lance.
5. Mpokwankoi: lance.
6. Liswa: axe.

326
412

Jokula: knives

1. Mombi; 2. Boli; 3. Bolengwa; 4. Lingonda; 5. Limenga; 6. Likodzi; 7. Efamba; 8. Momba; 9. More little knives; 10. Lizangi.

Basongo: needles

[413]

1. Ingwala.
2. Lokili: tattooing needle.
3. Jyolo: small needle to get flea beetles out of the feet.
4. Efoli: small pin.

326
534
301
[89]

Ngonga: bells

1. Ngonga ea tosisi: bells worn on the hips by women and children so that as they walk the ringing will keep away the evil spirits.
2. Bongonga: a bell attached to the point of a war-lance which makes it like the head of a walking-stick but upside down.
3. Lingwete: little round bell worn on the wrist by men.
4. Elondza ea itumba: the war-bell. An oblong pipe [97] in the form of a long cup attached to a stick. It is struck with a piece of soft wood, and the sound travels surprisingly far.

These bells are all made of wrought iron.

326 The native smith works not only with iron but also with copper which he melts down in the same manner from copper sticks (longele: mitako) and old, worn copper rings.

[439 435] The copper sticks, that nowadays sell at 30 for a franc, come from Europe; copper ore is unknown here.

The copper objects made by the smith are as follows.

Bakonga: all that is of copper

326 301
1. Bongombwa: necklace, often weighing ten kilograms or more; value, 1,000 mitako.
2. Lokolo: leg ring, weighing four to six kilograms and more; value, 200 to 500 mitako.
3. Bolongu: arm ring, not heavy.
4. Ingwete: arm ring, not heavy.
5. Bongenza: leg ring that rattles when the wearer walks.
6. Bosankere: leg ring.
7. Limpala: great leg rings in spiral form, twisted out of thick copper wire, which cover the whole of the lower leg. They [435] bear much resemblance to the springs in a mattress. Among the Negroes these have a value of 500 mitako.
8. Bompulenge: resembling a small limpala, these were formerly worn on the arms by old people, but they are now out of fashion and no longer made.

326 554 In the whole district there is only one smith, a certain Elumbu in the village Lilangi (Basankusu), who knows how to make copper bells. This Black is a celebrity to every Mongo Negro.

According to the Negroes, there is a smith, a certain Bokedzu from the vicinity of the Ikelemba River, who knew how to put a new rifle together from the parts of old broken ones and did so successfully. According to the Negroes, the government agent, however, took the rifle away from him, but in my opinion, and in that of others, this black [577] rifle manufacturer belongs in the realm of fable, the more so as a Negro is not at all afraid of a lie.

436 1. Benkata: this was thin iron or copper wire rolled into small rings; the thickness of the wire was about 3 millimeters; the length, 20 to 25 centimeters.

2. Bingetele: iron or copper bars about 8 millimeters thick and 15 centimeters long; these are still in use in Bikoro.

436 3. Bekata: copper wire; thickness about 7 or 8 millimeters, and
●301 1 meter or 1.50 meters long; spiral shaped; the women wore these rolled around their legs as copper leggings.

[543] 4. Bakonga: copper rings which served as arm bands and foot bands and also as collars. The size differed for small or large persons; the weight is from one half kilo to 5 kilos.

436 5. Mitako: copper wire about 4 millimeters thick and 25 centimeters long, usually bent like a hairpin. The mitako served as a uniform currency, from which the other values and prices were reckoned, like the franc with us. The value of the mitako was formerly reckoned at five centimes.

583 Formerly the bride price, which was paid for a wife in al-
435 most all of Equatorial Africa, was from 5 to 20 bakonga. (The value of the bakonga differed greatly according to the weight. The average value, however, is estimated at 2.50 francs.) This payment was further supplemented with slaves or wives. This manner of payment and the bride price still exist in the districts where the natives have not yet, or practically not, come in contact with Europeans. Also,
[567] it was sometimes paid with only slaves or women. The price for one female slave was *relatively much less than* for another woman.

178 Through the occupation of the Congo by Europeans, the
583 family life of the natives has necessarily undergone great changes, and their customs and habits as well.

In the first place the natives have found themselves deprived of their wives by the sentinels of the Independent Congo State.
[661] These black sentinels, appointed in the villages by the State to supervise the reaping of caoutchouc, assumed an unlimited power. They took as many wives of the natives as they chose and did not pay for a single one.

Next many black soldiers, servant boys, and workmen of the Europeans also took wives everywhere in the beginning, without bothering about the native customs, that is, without paying for those wives; and this often happened under the protective power of their Whites.